The Orthodox Herald

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MARCH 2001

The services in March are varied. Among them are The Canon of St. Andrew of Crete (Pokloni), the Presanctified Liturgy, Reading of Diptichs on Soul Saturdays, Acafist to the Mother of God, Paraklist and the St. Basil Liturgy.

March 3. St. Theodore Saturday. Blessing of kutya or kolivo (wheat). The day commemorates the event when St. Julian the Apostate, wishing for Christians to break their fast, secretly ordered that all food placed for sale in the markets should be sprinkled with the blood of animals sacrificed to the idols. St. Theodore told the bishop about the secret order, who advised the Christians not to buy any food in the market during this week and they should only eat boiled wheat with honey – kutya or kolivo.

. Sunday of Orthodoxy. (See article elsewhere in paper.) Readings from Hebrews 11:24-26,32: 12:2 and John :43-51.

0. Soul Saturday. Reading of Diptichs.

1. Gregory Palamas Sunday. Hebrews 1:10-2:3 and Mark 2:1-12. Although his feast day is on Nov. 12, his special commemoration reminds us to strive for spiritual enlightenment. He made a deep impression upon the history of the Church by his theological works and the high level of his spirituality, which enabled him to understand the Light of Tabor, which was present at the Transfiguration of Our Lord.

7. Soul Saturday. Reading the Diptichs.

8. Veneration of Cross Sunday. Hebrews 4:14-5:6 and Mark 8:34-9:1. This is the middle of Great Lent. The Cross is displayed to strengthen us to persevere until the Resurrection continuing in our fasting, prayer and good deeds.

. Soul Saturday. Reading of the

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The immigrant foreparents endured so much. Are their names on your Diptich for Soul Saturdays?

THE SUNDAY OF ORTHODOXY

Many Christians of the early Church faced trials, hardships and persecutions for their belief in Christ. These continued until the "Edict of Milan" in the year 313, which gave freedom of worship and the legal right of existence to the Christian Church. This enabled it to formulate the teachings into a systematic order, to make necessary rules for Church order and discipline and to stand guard "earnestly contending for the faith which was once delivered unto the Saints." (Jude 3)

However, upon gaining this freedom, the peace of the Church was troubled by problems within. Dangerous heresies and new teachings contrary to those taught by Christ or His Apostles were being introduced. They were undermining the fundamental teachings of the Church. These heresies, in many ways, were a greater threat than were the persecutions.

The first of these heresies was that of Arius, who denied the divinity of Christ. Other heresies followed, which had to do with the understanding of the person of Jesus Christ, the Mother of God and the Holy Ghost among others. This period of heresies ended in the 8th century

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THE WEIGHT OF THE CROSS

"Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." (Matthew 11:28-30).

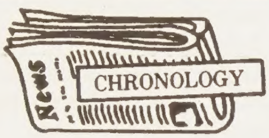
Jesus' words speak to the Cross in the reading from Mark 8:34-9:1. They have often brought comfort and consolation to people who have turned to His teachings to find meaning in their lives in this world. Many have found solace in the knowledge that in their sufferings they have a Friend Who suffered, too. He bore it with courage and points the way to hope and faith.

On the other hand, these words are not an incantation that will produce the same result every time: a sense of peace and contentment. At times they appear to be simply a pious wish which cannot be easily realized – which possibly can never be fully realized in this world. Suffering is real and crosses are heavy. Sometimes even the best of words sound empty.

It is normal to be depressed at times. It may even be necessary. For example, times of suffering and sadness link us with other people in this world who suffer and look for meaning in their lives. It should not come as a surprise to realize that such times also link us with Jesus, Who has on occasion been called the "Man of sorrows." Just think of His anguish in the garden before He was arrested, and then think of His agony upon the cross. Think of the tears He shed before the tomb of His friend, Lazarus, and while looking upon Jerusalem, the city that would not accept Him. Yes, suffering and sadness are normal. Let us not rush to eliminate them from our lives. They may have something very useful to offer us for our life in this world which belongs to God and in the world to come.

Fr. Ihor Kutash, Ph.D.

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MARCH 2001

NOW THE POWERS, a recording of Pre-Lent and Lenten Music sung in English by the choir of St. Nicholas Church in Bethlehem, PA, can be obtained for $16 for a CD and $11 for a cassette plus $2.50 shipping from Nick Lezinsky, 941 Place Rd., Bethlehem, PA 18017.

AN ORTHODOX PARISH predominantly of African-Americans is being organized in Ozar, MO.

FOR THE FIRST time in over 100 years a prayer was not given prior to the Army-Navy football game. The Air Force Academy has also stopped prayers at all of its football games. There is great concern about this in many places.

SCOBA has prepared a Millennium Pastoral Letter, which has been in preparation for over a year. It was to take up the questions of faith and spirituality that are central to people's search for meaning and ultimately God. It was to be released on Dec. 14, 2000.

THE SUMMER SCHOOL OF LITURGICAL MUSIC will be held from 1-14 July at Holy Trinity Seminary. For info contact: Fr. Andre Papkov at 315/894-6274.

THE CHERNOBYL DISASTER occurred on April 26, 1986. Now on the closest Sunday to April 26, a Panahyda (Memorial Service) is held in many parishes for those who perished. Agronomists have found that growing industrial hemp is helping to clean the contaminated soil. It is proving effective in extracting radio nuclides from soil and is offering a promising solution to former residents who hope to return to their land.

AMNESTY INTERNATIONAL and other women's and human rights' groups have spotlighted the commerce in young women, many of them from the countries of the former Soviet Union, who are promised legitimate work only to fall prey to traffickers and pimps. There are over 200 brothels around Tel Aviv, a business fueled by the breakup of the Soviet Union.

TENS OF THOUSANDS OF PEOPLE have lined up around the clock outside Moscow's Christ the Saviour Cathedral to venerate the relics of St. Panteleimon, a martyr who is listed as "The Healer." His relics were flown from the Monastery of St. Panteleimon on Mount Athos, Greece. The line of worshippers snaked for miles around the cathedral, often in driving rain.

THE PROPOSED REVISION of the Charter of the Greek Orthodox Archdiocese of America by the office of the Ecumenical Patriarch is causing concern by the parish members in the U.S. who feel that input should be considered from the clergy and laity and submitted to the Clergy-Laity Congress.

COMMENCEMENT FOR Helleni College/Holy Cross will take place on Saturday, May 19. The Classes of 1951 and 1976 will be honored.

MEETING AT A RETREAT from Nov. 14-16 were the Clergy Syndesmos and the Presvyteres Sisterhood of the Pittsburgh Diocese of the Greek Archdiocese at the Antiochian Village.

THE SOUTHWEST INSTITUTE FOR ORTHODOX STUDIES is a pan-Orthodox ministry which helps Orthodox Christians to identify the beliefs and practices of cults and "alternative" religions and to give the Orthodox response to them. Check out http://orthodoxstudies.org or write Jason J. Barker, PO Box 150733, Arlington, TX 76015, phone 817/419-8769.

THE FIFTH BYZANTINE MUSIC FESTIVAL was held in Balamand. For many years the Church of Antioch has been undergoing a revival in Byzantine Liturgical Music. As a result, many choirs are slowly replacing the function of the single chanter during the Divine Liturgy.

AN OFFICE MANAGER is being sought by Project Mexico of the Orthodox Church. Send resume to Margaret Yoca, PO Box 120028, Chula Vista, CA 91912-3128.

BISHOP MERCURIUS has been sent by Patriarch Alexy II to administer the Patriarchal Churches in America. He is overseeing the restoration of St. Nicholas Cathedral at 15 East 97th Street in New York. He was upset that there is no sign near the exterior of the church announcing the days and times of services and that the gates on the front stairs are often locked. "The cathedral has to be open every day. A lock on the door of a cathedral is not a good thing."

A PAROCHIAL SCHOOL has been started by St. Nicholas Church at 755 So. Cleveland Ave., Mogadore, OH 44260. It has grades K to 5. Mogadore is near Akron, Ohio.

THE 75TH ANNIVERSARY celebration of St. Nicholas Carpatho-Russian Church on 10th Street in New York featured a Museum Room which contained a collection of objects which helped trace the history of the parish families from the towns of Jarabina, Litmanova and Kamienka now in Slovakia. The exhibit contained passports, school records, ship manifests, citizenship papers, personal letters as well as a spinning wheel, perina (down comforter) and ethnic costumes. Photographs of soldiers from World War II and other material were also on display.

A COMBINED EFFORT of the Ukrainian Orthodox Church in the U.S. and Canada and the Orthodox Christian Mission Center will send a missionary team to Curitiba, Brazil to establish a theological seminary to serve the parishes in Brazil, Paraguay, Argentina and Venezuela. People are sought to be a part of the mission team and funds are also needed. Contact the OCMC at 904/829-5132 for info. or help.

THE HELLENIC CHRONICLE printed its last edition on September 20, 2000, in Brookline, MA.

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ipitchs.

5. Sunday of St. John Climacus. Iebrews 6:13-20 and Mark 9:17-31. St. ohn wrote <u>The Ladder of Divine scent</u>. The ladder has 30 steps, which ıust be climbed to reach spiritual perection. Icons of this very vividly portray ıe steps we must climb.

5/April 7, Holy Day of the nnunciation. This event, when the ngel Gabriel announced to Mary that he would bear Jesus, is told in Luke :24-38.

Continued from front page)
'HE SUNDAY OF ORTHODOXY

rith that of Iconoclasm, which taught ıat the veneration of icons was wrong nd unlawful. The problem of the sixty eresies was settled by the 7 cumenical Councils.

The other reason for the name of unday of Orthodoxy had to do with the estoration of icons by Empress 'heodora in 842. Since the restoration ɔok place on February 19, which was ıe First Sunday in Great Lent, it was ecided to commemorate this every year n the First Sunday of Lent.

Because the day celebrated the two riumphs, it is wrong to call it the unday of Icons or to emphasize only his triumph. The celebration includes a pecial service held at the conclusion of ıe Divine Liturgy, which was composed y St. Methodius. It brings to our atten-on the proper teachings of the rules of ıe Church and how we are to live our rthodox faith. The Creed, our rofession of Faith, is prominent in the ervice.

Traditionally, this Sunday stressed Iission. Special collections were made r missionary work.

We live in an age in which being olitically correct" is a way of life. This ıeans that euphemisms, which the dic-onary says are "the substitution of an ffensive or mild expression for one that ay offend or suggest something npleasant," are commonly used. This also true for the traditional name of he Sunday of Orthodoxy or the Sunday the Triumph of Orthodoxy. Not only is but the services are abbreviated so as not to offend. Instead of using this day as one for a rally to keep the faith, we have substituted an innocuous procession of icons without explaining what it is all about!

RENEWED INTEREST

Many more people are attending the Liturgy of the Presanctified Gifts, which is served on Wednesdays and Fridays of Great Lent, on the Thursday of the Fifth Week and on the first three days of Holy Week. This liturgy is attributed to Pope Gregory the Great, who ordered it served in the West once a year on Good Friday. In the East the Patriarch of Constantinople Germanus edited the liturgy in the 8th century and suggested it be served as listed earlier in this article.

In order to allow the faithful to participate in the Mysteries of Christ, the Holy Species (Body and Blood of Christ) are carefully preserved after the Sunday Liturgy, when they are prepared so they may be offered at the evening services.

Why was this service added to the list of services usually served in the church? The Liturgy of St. John served on most occasions is always a festive and joyous occasion of service – the triumphant banquet. It was believed that it was not appropriate during the season of fasting and penance – the time of Great Lent. Another reason is that early Christians fasted all day and only broke their fast by eating in the evening during Great Lent. As it was customary not to kneel or fast after receiving Holy Communion, if a person received in the morning, the fasting would be broken. In order to have communion on fast days, the service was prepared which combined the Vesper Service with part of the service of St. John. This is the why the service can be disorienting – we hear familiar prayers in an unfamiliar order. The Liturgy of the Presanctified Gifts is actually the Vespers Service, followed by a solemn processional entrance of the already consecrated Gifts and the distribution offering of Holy Communion.

Some of the features of this service include:

1. Readings from the Old Testament. The selections are taken from the Psalms which were sung by pilgrims on their way to Jerusalem. They now remind us of the spiritual pilgrimage which we make in our quest for eternal salvation.

2. The hymn "Joyful Light" is chanted. This is a 2nd century vesper prayer and symbolizes the Light of Christ as the Light which illumines all mankind.

3. Two more readings from the Old Testament. Between these readings, the priest raises a lighted candle and proclaims: "THE LIGHT OF CHRIST ILLUMINES ALL." This ancient salutation was used in the early Church as the Christians gathered for prayer in the catacombs.

4. The Offering of incense prepares us for receiving the Eucharist. It encircles us with the sweet scent of rising smoke, symbolizing the turning upward to God of our thoughts and prayers.

5. The entrance with the Presanctified gifts is made. This is very solemn and a special hymn is sung. We make a prostration.

6. Our Father is sung.

7. Communion is offered.

8. Hymn of thanksgiving and dismissal.

Special music has been composed for this service. It is among the best music in the church. The melodies are unsurpassed in transmitting the beauty of this very ancient, sacred and special liturgy.

MANASSEH

Unfortunately, the only service most people attend is the Divine Liturgy. They are unaware of the many services which can be found in the Orthodox Church. Many of the services are for specific circumstances and most of them are rich in quotations from both the Old and New Testaments. One of these services is Compline, which means complete. In Church Slavonic it is called Povechereye, which means after supper. It is the last service of the day. It is either served by itself or in conjunction with Matins. This combined service is called All-Night Vigil and is usually served on Christmas Eve and on the Eve of Epiphany and Annunciation. Compline is usually served alone Monday, Tuesday, Wednesday and Thursday in Great Lent.

Compline is composed of many

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MEDITATION

Deliverance from Addiction

We fall down before You, O Jesus, our Savior, and ask You to look with Your merciful Eye upon all those who suffer from addiction. Help them to acknowledge their human frailty, and the need to rely on You for their recovery and salvation. Grant that through the prayers of Your Church, they may be restored to health, and be filled with every grace and blessing; we pray to You, O Lord: Hear us and have mercy.

Great mercy upon Your suffering servants, O God, so that, they may withstand all the temptations of the evil one. Surround them with loving and caring people whose desire is for their spiritual and physical advancement. At the time of decision, be at their side, so that they may make the right choices for their betterment, and never for destruction; we pray to You, O Lord: Hear us and have mercy.

O Benefactor of our souls: We acknowledge our weaknesses before You, and our infirmities are not hidden from Your sight. Look upon all those who suffer from addiction of all kinds, and grant them the will and strength to be made whole. Sustain them with Your loving-kindness, and grant them fulfillment in You; we pray to You, O Lord: Hear us and have mercy.

Raymond Mastroberte
"Cantor"

WINTER'S GRACE

Blessed Augustine said: "Do you wish to be great? Then begin by being." True and lasting greatness stems from what we are. Though we may seem to be doing nothing at all, we can be doing everything worthwhile if our lives are being styled by God's grace.

Even if we are set aside through old age, sickness, or seclusion, we can still be productive. Are you bedridden or house-bound? Your holy life can still bear fruit. As St. Seraphim of Sarov wrote: "Distribute the gifts of the grace of the Holy Spirit to them that ask, as a candle, burning with earthly fire, lights other candles for illumining of all in other places, but diminishing not its own light."

This can happen only as we stay in close relationship with God, Jesus, His Holy Mother and the saints. Only then will our life bear holy fruit.

"I lived so that all whom I met could see His Holy Spirit shining through me: Is this what my heart can say as I sit and think at the close of day?"

BIBLE QUIZ

1. What did Jesus eat after His Resurrection to prove He was not a mere phantom?
2. Who fasted forty days on Mount Sinai?
3. Who had a Passover meal with His followers in the upper room?
4. Who received meals at the hands of birds?
5. Who sold his birthright for a bowl of soup?
6. How many men had bound themselves by an oath to fast until they had killed Paul?
7. Who obtained his father's blessing by preparing him a meal and pretending to be his brother?

ANSWERS:

1. Fish (Luke 24:38-43)
2. Moses (Exodus 34:27-28)
3. Jesus (Matthew 26:1-30)
4. Elijah, fed by ravens (I King 17:3-6)
5. Esau (Genesis 25:29-34)
6. Forty (Acts 23:20-21)
7. Jacob (Genesis 27:1-29)

REMINDER OF THE CROSS

When we enter the Church on Sunday, March 18, we are greeted with the fragrance and sight of fresh flowers. These decorate the Cross which is set in the midst of the worshippers of the church. As the Liturgy progresses we will be told that this Sunday marks the middle of Great Lent and that the Church sets the Cross in our midst to remind us of Christ's sacrifice on the Cross for us. This should strengthen our resolve to complete the Lent in fasting, prayer and doing good deeds.

There are other objects in our everyday life which also serve as reminders of the Cross. In older homes, the interior doors are made so that they have the Cross. Think about telephone poles and the vast roadside forests they form. What is their shape? They look like crosses.

Telephone poles play a crucial role in developed countries. They supply lines of communication that enable people to "reach out and touch others" in just about any corner of the globe. And in many communities, telephone poles carry power lines that make it possible for people to use lights and appliances.

If we look at a pole, we will be reminded of the cross of Christ. Think of the "lines" of communication and the power it carries. Because of that cross and the one displayed in the center of the church, God listens to the prayers of any believer on the face of the earth. And because Jesus died on that cross for lost humanity, believers in Christ have a deep desire to "reach out and touch others" with the message of the gospel.

When you venerate the Cross on Cross Sunday and the next time you notice a telephone pole or a plus sign +, think about the cross of Christ and how much it means to you.

ICONS GREET US

Icons are often called Theology in Color, Gates of Mystery, Pictures of the Bible and Windows into Heaven. They are not worshipped but are venerated. They are intercessors just as is the Theotokos and Every - Virgin Mary, the Mother of Our God and all of the saints. They cannot save us, only God can do this.

There is a special order to the icons on the iconostasis (Icon screen) which is at the front of the church. They are there to welcome us into His Holy Church and invite us to worship in prayer.

On the right of the Royal Doors, we see the icon of Christ, the Lover of Mankind. Christ greets us as we enter the Church as He will at the Second Coming. He is there to receive us with a blessing as one greets a guest entering a home. But this greeting is different because it is extended by our Creator.

The Theotokos (Mother of God) is found in a place of honor on the left of the Royal Doors. She points out our Lord Jesus Christ and tells us that He is our Saviour: the One Who died for our sins. He is not only a Lover of Mankind collectively, but He loves each of us individually. The reason she is in the place of honor is that she is the one who said YES to God and accepted her role

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FASTING IS BIBLICAL

empty ourselves of self so that we can more readily surrender to what God wants. Fasting should make us more aware of, and sensitive to, our brothers and sisters who have less than we do.

But our understanding need not be limited to food. Isaiah mentions another kind of fasting that destroys the inflated ego and allows God to claim our hearts: "Is this not the fast that I have chosen: to loose the bonds of wickedness...to let the oppressed go free...to share bread with the hungry...bring to your house the poor who are cast out. When you see the naked, that you clothe him." Isaiah 58:6-7. We might add other forms of fasting: welcoming others, listening to their stories, offering a kind word to those who are depressed. The possibilities are endless.

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MANASSEH

Psalms and long Biblical Prayers. One of these prayers is that of Manasseh, who was the worst apostate king ever to occupy the throne of David. He was the King of Judah from 687 to 642 B.C. He came on the throne at twelve years of age and reigned for fifty-five years. We read about him and his cruelty in 2 Chron. 33:1-20 and 2 Kings 21:1-9, 17, 18. "He did what was evil in the sight of the Lord." He eventually repented of his sin and evil ways. His contrite words were given voice in the apocryphal Prayer of Manasseh, which is read at each Compline Service. Manasseh asks God to forgive his sins, which are "more in number than the sands of the sea." And he was right – they were horrid.

If Manasseh dared to ask mercy of God; why can't we?

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ICONS GREET US

in our salvation.

The icons of the Archangels Michael and Gabriel are also present on the iconastasis. They remind us to serve only God. They are found here to guard the Sanctuary, the Holy of Holies, and to remind us that they continue to protect us as we enter to worship God with "one accord." They are the great messengers.

There are many other icons on the iconastasis. They are also there to greet us and urge us to draw ever closer to God Who is the author of our salvation. So we see icons are an aide to prayer.

No matter how we are burdened with the cares of the world or full of joy, Christ greets us as does His Mother and all the saints. Whether we are in pain, suffering, troubled or full of joy, Christ greets us as does His Mother and all the saints. Whether we are in pain, suffering, troubled or full of joy, He is there to bless us!

In the words of St. Theodore of Studio: "Christ is depicted in images, and the invisible is seen. He Who in His own divinity is uncirscribable accepts the circumscription natural to His Body. The veneration of the images (icons) is the veneration of Christ. The material of the image is not venerated at all, but only Christ Who has His likeness in it."

Archpriest Michael H. Evans, MS (RE)

SOBORNOST [UNION IN TRUTH (2)]

Sobornost is not simply a passive preservation of the truth, but is the fact an active possession of this truth, the active acceptance of the revelation of God. The Church as truth is not given to individuals themselves, but to a unity of persons in love and faith; it reveals itself as a supreme reality in which its members share in the measure of their *sobornost.* Bulgakov concludes,

"According to the meaning of the word *sobornost* (*kath'olon*), the Church is not only an interior conciliarity, a life in the Holy Spirit, but also a collectivity which seeks the same spirit; the conciliar Church is also the Church of *conciliation.* It is the Church of councils and especially the Church of local and ecumenical *conciliation* and unity of thought."

Church of the Councils

For Orthodoxy, *conciliarite* is the only way and the only form of the Church. With individual persons, there tends to be a variety of thought and expression. In the Church, this variety should not lead to separation of members; the norm is unity of thought, which flows from love and from the *sobornost* of the church: "one body in one spirit." Common theological work corresponds to this, a continual exchange of opinions – and, consequently, of conciliation. Meyendorff explains:

"Nothing in the Church is individual, and everything is done in common; nothing is purely natural and human, but everything is sacramental. This is why doctrinal issues are settled in accordance with the common mind of the Church and are sealed by the sacramental magisterium of the bishops, who generally meet in councils to rule on important issues."

Although different forms of *conciliation* can exist, outside of regular councils, nevertheless ecclesiastical assemblies or synods or councils, in the real sense of the word, are the most natural and most direct means of conciliation. This is the place that councils have always held in the life of the Church, beginning with the Council of Jerusalem. The councils are, above all, the tangible expression of the spirit of *sobornost* and its realization.

Fr. Michael G. Dahulich
Staff: St. Tikhon Seminary

ST. BASIL'S GUIDE FOR PRIESTS

1. Remember the people here present and those who are absent with good cause.
2. Preserve their marriages in peace and harmony.
3. Nurture the infants.
4. Instruct the youth.
5. Strengthen the aged.
6. Give courage to the faint-hearted.
7. Reunite those separated.
8. Bring back those in error and unite them to Your holy, catholic and apostolic Church.
9. Free those who are held captive by unclean spirits.
10. Defend the widows.
11. Protect the orphans.
12. Liberate the captives.
13. Heal the sick.
14. Pray for all classes of people, especially for those in every kind of affliction or distress; those who love us and those who hate us; those who have asked us to pray for them, unworthy though we be.
15. Remember the poor.

–From the Liturgy of St. Basil

ETHNIC CHUCKLE

Dorohaya Tyotya Marea,

Yak tam kolo vas? Toot shitko OK. Yah keeping me Novee Ruk resolution – toh bullo zhe yah budu peesatee doh vas more often.

Oy, yoh, yoh toot tak zimno! Me yak hermits neh putting our noses nah vonka only kolee absolutely necessary. Zima toot always bad noh tot reek even worst. Me malee zimneyshe December ot kolee keeping records. Noh yah mam extra bad boh me staree teper retired ee ohn doma all the time. Watchuyeh TV shitkee day and evening. Yah neh mam my own zhetya boh he hotchee sthobee yah watchovala with him. Yah finally decided zhe best to give in boh yah scrazuyu from him always asking where are you? What you doing? Alright yah decided to hook a carpet. Ohn nagging how can you watch TV and do that? Anyhow, you see how it is. Anyway yah hooking takee shumnee, sunflower pattern. Coloree takee bright it cheers me up noh yah really badruyu me husband. Yah dumam zhe yah driving him nuts tish.

Anyhow yah dostala call ot nashe krayankee vchera. Ohna had to go doh doctora nah high blood pressure checkup. Yah bulla taka happy to get out of the house. Me peeshle doh doctora ee tam sitting so long that nashe nohee zaspalee. Kolee nurska finally called her, ohna bulla all stiff ee poh malee limped into the doctor's room. A few minutes later, ohna preshla out walking tak dobree ee peshla dostate coat. Yah chula cheeloveka say to his zhona: "See, I told you he's the best doctor in town. Look how fast he cured that poor woman, you saw how she could hardly walk a few minutes ago."

Kolee me peeshla nah vonka yah poveela krayankee what cheelovek said. Me malee takee good laugh! Yah poveela me husband ee ohn mal dobree laugh tish.

Toot kazut: "If it's winter can spring be far behind?"

Budte zdrovee,
Hanya

PRESS FUND

The first class stamp has gone up one cent. Unfortunately, second class postage has also gone up. The cost has gone up 22%. We are grateful to you who have helped us for the past 49 years of rising costs to continue publishing. Spaseba/Thank you.

Eleanor Adzima, Vera Hubiak, Victor Niebuhr, **Michael Wesdell, Marge Yanchisin,** Mary Capo, Olga Koda, Sandra Dzwonczyk, Anonymous (6), Dorothy Sawko, Michael Matson, Ethel Watlock, Helen Macker, **Ann Worobey,** Raymond Gadke, Irene Allen, M. Vovos, Mary Chupeck, Andrew Tus, Anna Wentovich, Margaret Heckman, Vasiliki Koumoutseas, **Anna Dorozynski,** Mary Kochmarik, John Komisin, Annie Lynch, Nida Babich, PDcn Joseph **Hotrovich,** Olga Hebda, Mary Kuyon, Nicholas Mihalik, Catherine Shaffchick, Leo and Musyn Sakovich, Anonymous through **Philip Havriluk, Mary White, John Glagola.**

Irene Weinacker in memory of parents Harry and Mary and brothers Dan and John Patnychuk. Mary and Tim **Goomas** in memory of daughter Marice Jean. Julie Duffney in memory of dad John Haschytz, **Mary Grisak** in memory of husband Andy who died 1 year ago. Steve and Lenora **Evancho** for health of Claudia Sulin, Sergei Mason, George and Elizabeth Uhrin, Anna Plefka, Mary Grisak, Edward Brisbane, Fr. Basil and Matushka Nina Stroyen. Helen Ostrosky in memory of **Fr. Paul Borick.** In memory of Job. Agnes Wozniak for health of Fr. Nicholas and Matushka Timko, Harry Wozniak, Agnes Wozniak. For health of **Olga Krasofsky.** Nicholas Sagan in memory of godmother Eva Cuttic. Mary Ardan sends Happy Birthday to Laura Horodowich, and in memory of Peter Ardan. Wife Mary, **Dr. John and Eva Chupinsky** in memory of husband and father John. **Michael Durkot** in memory of mother Eva. Vera Kasenchak in memory of her father Fr. Kasenchak. John Hatzi prayers for wife Theona and son Peter. **Rose and Harry Kulick** in memory of **Fr. Archimandrite Innocent Fryntzko.** Edythe and Michael Bondarchuk in memory of parents Fr. Averky and Matushka Marie Bonderchuk. John and Geraldine Petronka.

FASTING IS BIBLICAL

Unquestionably, fasting during Lent is part of an ancient biblical tradition. The heart of the matter is: why do we fast? Perhaps looking at the wrong reasons for fasting will help to clarify the issue.

We don't fast in order to impress other people or even ourselves with how holy we are. Nor do we fast to gain a bargaining chip with God to get what we want. Nor do we fast just to lose weight or look more attractive. We fast to

(Continued on Page 67 Col. 1)

Dabs of Thoughts

The holy Fast enriches our heart, and by the power of God makes an increase in virtue like a full ear of wheat. Let us therefore fast with gladness during these holy days and so receive sanctification.

During the five Sundays of Great Lent, the Liturgy of St. Basil is served in place of that of St. John Chrysostom on Sundays. The significant difference lies in the silent prayers that the priest reads during the Liturgy. The prayers of St. Basil's Liturgy are longer and sometimes there will be silent moments in the liturgy between the choir responses and the priest's prayers.

One reason for the Memorial or Soul Saturdays is to provide a spiritual unity of all the living and the deceased members of the Church.

On March 25, 1891, which was the Sunday of Orthodoxy, Bishop Vladimir received 361 persons into the Orthodox faith in Minneapolis.

Dostoevsky's Brothers Karamazov evokes the atmosphere of Optina Monastery through the fictional character of Father Zosima, the mentor and spiritual director of the youngest Karamazov brother, Aloysha. In actuality Optina Monastery was a bridge between the church and culture and many great people of the time visited the elders or spiritual fathers. Even Tolstoy said: "I only chatted with him and already my soul feels greatly lightened."

It's been said that God has given us two great lamps: The lamp of hope that lights the future, and the lamp of memory that illumines the past.

Read the Holy Gospel, be penetrated by its spirits, make it the rule of your life, your handbook: in every action and question of your life act according to the study of the Gospel. This is the light of our life. (Nikon of Optina, 20th century)

The first candle to be lighted in the church is the one on the Table of Oblation (Zertvanik). It is the last candle to be extinguished by the priest after he has emptied and cleansed the chalice.

Why are the Communion lines long and the Confession lines short?

A wag said that Orthodox can be categorized as "cradle," "converts" or "reverts."



EDITORS' NOTES

No matter when Great Lent starts, no matter how deep the snow is going to the evening services as Lent progresses, Spring seems to be "busting out all over," and it prepares us for the Great Day – the Resurrection of Christ.

Great Lent is a special time of spiritual reflection. As we have only this month's issue to begin our fifty years and 587 issues of the Herald, we often sit and think about how it started and the podvig we took upon ourselves. We certainly never expected to reach this anniversary. Many of our younger readers greet us with: "You aren't that old." I suppose fifty years of publishing puts us way up there; but when we consider that we were married only six years when we started and were in our mid-twenties, we are still functioning – many thanks to God. As a book, it contains 3522 pages in millions of copies.

When we started, all of the services in the Church were in Church Slavonic. The Church committee was always made up of men. Some of these were illiterate. Checks were only beginning to be used and envelopes were fought because they were "catholic." To introduce English, many priests had to serve an extra service on Sunday morning. He already served Matins and Divine Liturgy. Every parish, no matter how small, employed a cantor or choir director. Divine Services were held almost every morning. Churches had bells which were rung before the services and at special times, like informing about the death of a parish member. People over 65 did not have to pay church "dues," as they were called at that time. People paid $1 dues; with children they had to pay 50 cents more a month, as the children went to daily Russian School with Zakon Boshe (Law of God - Cathechism) taught on Fridays by the priest. There were many organizations in the church – Ladies Altar Society, Temperance Society, and societies named after the area in Europe from which their adherents emigrated. These Spoloks (Clubs) held a yearly service on the day of their Patron Saint. Candles were used in profusion. Donors' names were read from the pulpit, as were the names of those paying "kolecta" (dues), special donations, etc. This took so much time that church bulletins were introduced. These were printed on messy mimeograph machines and were often hard to read. Priests and their wives had to at least understand two languages. They were expected to know about the Russian or Carpatho-Russian culture.

So much change and through all this, **The Orthodox Herald** has been found in orthodox churches; even in Alaskan villages. As someone said: "It is an institution."

But here it is another Great Lent. Another opportunity to better ourselves and to recommit ourselves to the work of the Lord, and we pray He gives us the strength to continue.

Thank you all who have helped us and encouraged us during the past almost 50 years.

The Stroyens

FUNDS

When will the church in Alaska be administered by those who consider Alaska their home? When Alaska was sold to the U.S., certain lands and buildings were ceded to the Russian Orthodox Church. Since taxes are not paid on this property, we cannot understand why bits by bits are being sold. Surely, the national administration should understand that this is shortsighted.

The Orthodox Herald has been sent free to Alaska for almost fifty years. We are interested in imparting spiritual information to the inhabitants of Alaska. They are grateful. Helping us this month are: Helen Kolange, Paul J. Stenko, **Knights of St. John Jerusalem Hospitallers,** Sandra Dzwonczyk, Eleanor Adzima, Val and Agnes **Fryntzko,** Anna Dorozynski, Arnold, Julie and Natalie **Katko** in memory of parents and grandparents.

Also helping are those who have contributed to both the Alaska and Mission Funds: Anonymous (12), Nicholas Mihalik, M. Vovos, PDcn Joseph Hotrovich, Olga Krasofsky, Annie Lynch, Ann Worobey, Ethel Watlock, **Russel Futchko,** Victor Niebuhr.

Our Mission Fund does mission work in areas other than Alaska. Prisons, overseas Orthodox missions, nursing homes, VA hospitals all received copies. Helping in this effort are: Vera Yurchak, **Olga Peck** in memory of sister Mary Hudobenko Eurist, who died on November 7, 1999; Anthony Digiacobbe in memory of August and Minnie Toda; **Joe Devonchik.**



What has happened to the price of a can of soup? I purchased a can of potato soup and had to add so many ingredients to make it taste good, that I never bought another can. It was just as easy to make the potato soup from scratch. I made it according to the "home" recipe; but I did write down the ingredients, etc. so that I could share this traditional recipe with you. Please note that it is perfect for lent because it does not have the cheese, milk or chicken broth found in so many modern recipes. The secret is the zaprashka or roux. It's interesting that our Carpathian cooks had this in common with the Cajun cooks.

TRADITIONAL LENTEN POTATO SOUP

4 large potatoes	1 t. parsley
1 carrot	2 Tbls. oil
a medium onion	1 Tbls. flour
1 stalk celery	salt &pepper

Peel and cube potatoes (about 1 inch squares). Dice carrot and onion. Cut up celery, with leaves, is possible. In a large pot, add 2 quarts (8 cups) water. Add carrot, parsley and carrot. Boil about 10 minutes. Add potatoes and simmer about 15 minutes longer. Meanwhile, place 2 Tbls. oil in a frying pan. Add the 1 Tbls. flour over medium heat, stirring constantly. Fry until medium brown. Add diced onion and fry about 10 minutes longer, until onion is light brown and flour dark brown. Stir constantly. Do not burn, as it will be bitter. Add carefully to soup, stirring constantly. Simmer about 5 minutes, until slightly thickened. You may find it easier to add some of the soup to the frying pan and then return to soup kettle. Taste, season. Add more water if needed. Variation. Add clove of garlic with carrot and celery.

* * * * * *

There are only two classes of people in the world; Those who fall down and stay down, and those who fall down and get back up again. Count your resurrections as well as your falls. FS

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CONNECT THE DOTS

Do you remember playing "connect the dots" as a kid? Half the fun was staring at the new page covered with clusters of numbers and trying to figure out what picture might emerge when the dots were connected.

Such is the role of religion in our lives and in our world. Religion helps us make the connections – connections we didn't see before – between us and God, between us and other believers, and between us and those in the Church Triumphant who have come before or those who will come after us. Faith assures us that out of this activity called life, a picture will emerge in time and our world will make sense.

Conversely, sin is the ultimate disconnect. If we allow it, suffering will do the same. Sin cuts us off from God, from our neighbors and from our truer self. Suffering can make us question the point of it all and make us feel alone in a hostile universe gone terribly awry.

Every year, Great Lent invites us to take a closer look at sin and recognize its destructive influence in our lives. These forty plus days also take the suffering of an innocent man 2,000 years ago and make a connection to us and what is going on in the world.

As we put our lives in order, as we slowly make the connections, a more glorious picture will emerge than we had ever dared imagine.

* * * * * *

Adore God. Reverence and cherish your parents. Love your neighbor as yourself, and your country more than yourself. Be just. Be true. Murmur not at the ways of Providence. So shall the life into which you have entered, be the portal to one of eternal and ineffable bliss.

Thomas Jefferson

Home Bible Reading Schedule

MARCH 2001

1	Isa 2:11-21	16	Isa 13:2-13
2	Isa 3:1-15	17	Heb 10:32-38
3	Heb 1:1-12	18	**Heb 4:14-5:6**
4	**Heb 11:24-26, 32,-12:2**	19	Isa 14:24-32
5	Isa 4:2 - 5:7	20	Isa 25:1-9
6	Isa 5:7-16	21	Isa 26:21-27:9
7	Isa 5:16-25	22	Isa 28:14-22
8	Isa 6:1-12	23	Isa 29:13-23
9	Isa 7:1-15	24	Heb 6:9-12
10	Heb 3:12-16	25	**Heb 2:11-18**
11	**Heb 1:10-23**	26	Isa 37:33-38:6
12	Isa 8:13-9:7	27	Isa 40:18-31
13	Isa 9:9-10:4	28	Isa 41:4-14
14	Isa 10:12-20	29	Isa 42:5-16
15	Isa 11:10-12:2	30	Isa 45:11-17
		31	Heb 9:24-28

BIBLE STUDY

The two readings for the first Sunday of Lent, which comes on March 4 this year, can be called the Roll Call of the Heroes and Heroines of the Faith. The readings from Hebrews 11:24-26, 32-12:2 and St. John 1:43-51 inspire faith in Jesus Christ and are examples to others.

St. Paul wrote his letter to comfort the early Christians who were being persecuted. He also hoped to inspire them not to give up their Christian faith. The persecution under which they were living was very severe, and the temptation to renounce their faith and return to Judaism was very strong. It is assumed that during this period the Jewish temple was still standing with all its glorious history and beauty. Here the people were allowed to worship in peace. It was much different to those who became Christians. They had to worship in poor settings often in secret and were subject to much harassment. The contrast was sometimes too much to bear.

Realizing what temptations and conditions they were fighting, St. Paul gave them examples of people from the Old Testament, with whom they were familiar and who had fought a similar battle for their faith. One of these was Moses, whose story is told in Hebrews 11:23-28. The story is so familiar that we may miss some of the grandeur of the experience they describe. So much was required of Moses when he decided to leave Egypt – the land of his birth, education, security and life of advantage! But he believed that it was God's will that he lead his people through an exodus. Did this make it any easier? He still had to endure all the hardships and doubts while "seeing" the invisible God. This is the remarkable faith of Moses.

Names are still being added to the Roll of Heroes of the Faith. Are we steadfast in the Faith?

PRAYER

Come, let us purify our souls with alms and mercy to the poor, not blowing the trumpet, nor making public what we accomplish in charity, lest the left hand know what the right had does, and vainglory does away with the fruit of the alms. Let us, however, plead secretly with Him who knows our secrets, crying: "Father, forgive us our mistakes, for Thou are the lover of mankind."

(From the vesper service
1st Sunday of Lent)

* * * * * *

He that brings sunshine into the lives of others cannot keep it from himself.